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relations, especially among the coastal Koryaks. Thus, related families of Alyutortsy combined in summertime for common fishing. The catch was divided equally among them. Their sea hunting was also collective. From seven to eight persons went out to hunt together. On returning to the village, they divided the meat and fat of the seals killed during the hunt in equal shares among all the residents of the village; only the skin of the bearded or common seal went to the man who killed it. Kamentsy also shared equally the meat and fat of the seal they hunted in common, but sometimes the owner of the boat took a larger share.

The reindeer-breeding Alyutortsy also combined into 4-6 kindred families, which nomadized and herded their deer in common. These were productive associations of a temporary nature, similar to the temporary associations of fishermen and sea hunters.

According to 18th-19th-century data, the coastal Koryak family was already economically self-sufficient at that time. Individual families owned boats, nets, and traps, which they were free to use at their own discretion, down to selling them to other families. But there were also cases where nets belonged collectively to related families.

Even by the time of the Revolution, social inequality was not sharply expressed among the coastal Koryaks. They lived predominantly in a subsistence, consumption economy, with fur as the only commodity for sale.

The situation among the Chavchuvens was quite different. Even in the early part of the 18th century, Krasheninnikov wrote about the wealth of individual reindeer-breeders. Thus, already there was sharp property differentiation among the reindeer-breeders at that time. The process of stratification became still more intensified in the 19th century in connection with the development of trade.

At the time of the Revolution, there were among the reindeer-breeders men of great wealth, who owned herds of thousands of reindeer. On the other hand, there were householders owning only 10-15 reindeer and therefore compelled to work for the rich as herdsmen. Very often, distant relatives of the owners also became herdsmen; in such cases, family relations served as a cover for the usual exploitation.

In exchange for his hard labor in tending the reindeer, the herdsman received from his master only meat for his food and skins for his clothing, with the quantity of the compensation dependent entirely on the will of the master. The encampment of the rich Koryak usually included several families of herdsmen entirely dependent on their master economically and subject to his will in everything. The herdsmen could not kill a reindeer for food without the master's permission, and therefore often went hungry. In addition to tending reindeer, they performed a variety of other tasks: prepared firewood, brought water, hunted fur animals. The rich reindeer-breeder disposed of the labor of the herdsman's family as well. The herdsman's wife and daughters processed the reindeer skins for the master, made thread of reindeer sinew, sewed clothing and boots of reindeer-skins, etc. It was difficult for a herdsman to leave his master. Although custom permitted the changing of masters (in the fall, when the season began), in reality this was difficult to accomplish. The chief obstacle was the "debts" which the herdsman had managed to incur with his master: during the year he obtained from the latter small quantities of tea, sugar, flour, cartridges, etc. The master was not bound to provide imported goods; he merely had to "feed" his herdsmen. For a year's work, the herdsman received a female reindeer. As a rule, each herdsman owned 5-6, and only occasionally 10 or more, reindeer, earned by several years of hard labor. Naturally, with such a small number of reindeer it was impossible to live independently.

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Preparations for burning a corpse.

756 789 553 pronounced in succession the names of the dead ancestors until the stone shook at the sound of the name. Then the family felt that the name had been guessed, and it was given to the newborn.

The reindeer-breeding and the sedentary Koryaks held various seasonal celebrations. The main holiday of the reindeer-breeders was the spring kil'vey—the festival of horns. It was celebrated after the calving, when the herd was brought to the encampment. The people brought out of their dwellings bowls with pieces of meat and the sacred wooden fire-making device which they proceeded to "feed." In autumn, they celebrated the festival of the autumn deer slaughter. This festival was also attended by shamanistic performances, sacrifices, and the "feeding" of the wooden fire-maker. The coastal hunters celebrated the festival of floating the baydar in the spring, at the beginning of the spring hunting season. At this time they sacrificed dogs. After the celebration, they opened the summer entrance to the semi-dugout. After the closing of the autumn sea hunting season (in November) the coastal Koryaks held the "seal festival" (in olden times it was the "whale festival"). The participants in the celebration pleaded with the animals killed during the hunt to return to the sea and let themselves be caught again next year, and also to bring along their relatives with them. The dead animals were replaced by zoomorphic representations made of seaweed.

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773 The creator of men and the universe, according to Koryak beliefs, was An'an' or Etyny. However, when man was being created, the harmful being, Nen'vetgyyn'yn, intervened. It took out the hard hearts of the first men and substituted clay hearts; this led to all the weaknesses, diseases and misfortunes among men.

825 (784) The Koryaks regarded wolves as their relatives (some sources also name the bear). The wolf was described as a shaman animal. Even in the 20th century, many Alyutortsy strictly observed the taboo on killing wolves, which, of course, had an extremely adverse effect on their reindeer-breeding.

764 The Koryaks burned the bodies of their dead.

Folk Arts

773 The Koryaks had a cycle of myths closely akin to those of the Chukchi and Itel'mens, and similar to the Eskimos'. The principal character of these myths is the raven-creator (in Koryak, Kuykynnyaku or Kutkynnyaku) which, according to the beliefs of these peoples, gave people all their material goods: he gave men reindeer and dogs, and taught them reindeer-breeding, fishing, sea hunting, and the use of dog transportation. In some of the myths, the image of the raven is fused with the image of the Etyny. But most